The lamenta-cyon of a Christē agaīst the Citye of London, for some certaine greate vyces vsed therī.

Psal. lxx.

Let them be abasshed aude ashamed, that seke after my sowle, let them be put to flight and shame, that wyll me euyll.

Imprīted ī ye yere of our Lord m.d.xlviii.

BRITISH MUSEUM

¶ The lamen-
tacion of a Chriſten Agaynſt the Cytie of Lon-don. &c.

O My Lorde God Fa-ther of mercy and God of all conſola-tion, what herte cã not lamente, to ſe the Teſtament of thy onely Sõne, oure full and onely redemer Jeſus Chriſt, thus refuſed & troden vnder fo-te, yea all thogh God hathe ge-uen oure moſt Soueraygne Lorde Kynge Henry the eight ſuche an herte to ſet yt forthe with his moſt Gracioule Pre-uyledge. Yet the great parte of theſe inordinate riche ſtyf-necked Cytezens, will not ha-ue in their howſes that ſyuely worde of our ſoules, nor ſuffre

their seruantes to haue it, ney
ther yet gladly reade it or hear
it redde: but abhorreth and dis
dayneth all those which wolde
lyue according to the Gospell.
And in steade there of they sett
vp and mayntayne Idolatrye
and other innumerable vices
and wickednesses of mans in-
uencyon, dayly committed in
the Cytie of London, no refor-
macio or redresse ones studied
for, wherby to expulse vice, &
encreace vertu: nor no pollitique inuencion for the commen welth. No, no, their heades are so geue to seke their owne particular welthes oneli, that thei passe not of no honest prouysio for the poore, which thynge abo ue all other infidelityes, shall be our damnacion. As apereth Math. xxv. where Christ saith: I was hungrye & ye gaue me not to eate, I was thurstie and

ye

ye gaue me not to drīke, I was sicke and in preson, and ye visi ted me not &c. For not doynge these things shall Christe saye, go ye cursed childerne in to e= uerlastyng fyre, prepared for the deuell ād his Angels. Rea= de the text and there ye shall se what shalbe layed agaynst you at the greate daie of the lorde. And there ye shall also se, that ye shall not be enquired of ma= ny vayne foolishe & superstitious thinges of your owne inuen cions, & of your Popishe Pre= stes of Baal, whether ye haue done them or not. No, no, they shalbe greatly to your damp= nacion.

Oh Lorde God, how is it possible for this Cytie to expul se vice and seke after vertue, seynge they will not receaue thi gospell, which is the worde of euerlastynge life, and that

onely thing that leadeth vs in-
to all truth: No Lorde they cã
not be contented, not onely to
denye the receit therof, but al-
so the greatest parte of the seni
ours or aldermen, with ỹ mul-
titude of the inordinate ryche:
euẽ as the Jewes cryed out a-
gainst Christ takinge parte wt
the highe prestes, saing: Mat.
xxvii. Crucifie him, euẽ so doth
the riche of the Citye of Lõdon
take parte, and be fully bent wt
the false Prophetes ỹ Bishops
& other strong, stoute & sturdie
prestes of Baall, to persecute
vnto dethe all and euery godly
person, which either preacheth
the worde or setteth it forth in
writinge (if thou deliuer them
not from their wicked snares)
euen as ded their fore fathers
the mooste wycked, cruell and
stonyherted Bysshoppes, Scri-
bes ād Pharysees, by thy ser-
uaũtes

uauntes the prophetes, ād al-
so Thapostels. Matth. xxiii.

Oh Lorde God how blind be
these Cityzens, whych tak: so
great care to prouyde foz ỹ de-
ade, whych thynge is not com-
maunded them, noz a bayleth
the deade, no moze thē the pil-
ling of a wzēne helpeth to cau-
se the see to flowe at an extre-
me ebbe, but ys the wozke of
mans owne inuencion & yma-
ginacion, accozdinge to the sa-
ynge of the Prophete rehersed
in Math. xiii. Invaine wozship
pe and serue they me with the
inuencions and Imagynaci-
ons of men. Thus follow they
theyz owne Imagynacyons
prouydynge foz the deade vn-
commaunded and leaue pro-
uydynge foz the pooze lyuing,
which thescrypture most erne-
stly teacheth & comaūdeth, as

apereth in the Prophete Esay. lviii. Rom. xiii. xv. Luke. xiiii. Deut. xv. ii. Cor. ix. Prou. xxi. And that which shalbe layde to your charges, as is afore saide, for not doinge. And ỹ rewarde of euerlasting life to thẽ which to their power haue prouyded to do for the wydowe and fatherlesse, which is to be vnderstõde of all pouertie, as presoners, ãd those that be abrode.

Oh Lorde GOD, how is yt possible for thys people to praise the aright, or to seke thy glorye, whych when they be in trouble or plaged rightfully of ỹ, either be drought, moisture, or pestilence, or anie such like, whiche do not as the Childzen of Israel did: when they sawe their owne iniquitie, repented ande forsoke theyr Idolatrye wyth all theyr false goddes, ande onely called to the Lorde

God

God of hostes, and so obtained: As apereth ī Judicum. iii. iiii. vi. x. xi. &c. ande in many other places of the Bible. And seinge Chryst our redemer teacheth vs ī the. vi. of Math. where he sayth. Whē ye praie, saye O father which arte in heauē, &cet. And further he saith also. Mat. xi. Cōe vnto me all ye ỳ laboure āde are loden (meaning with sinne) and I will refreshe you. O what a mercyfull promes is thys, made to vs wretches, by hī that is all holy, all mighty, all mercyfull, and wyll fulfyll all hys promyses, euen as he is God alone: How madde, yea how wicked be we then, to go, to seke, call, or to crye, to any other thē to him alone: Seīge he forbiddeth vs ī so many places of his holy Testament, sainge. I will haue none other Goddes in my syght, I am a

Jealouse

But alas, these stiffnecked citizens will not comme to thys onely mediatoure both God & mã, but whẽ they feale thẽ selues worthily plaged, whichcõmeth of thẽ onely, thẽ wil they run a gaddyng, yea a whorehũtyng after their false prophetes through ỳ streates ones or twyse in the weke, crienge and cailying to creatures & not to the creator, wyth ora pro nobis, and that in a tonge whych the greatest parte vnderstondeth not, vnto Peter, Paule, James and Johan, Marye, & Martha, & cet. and I thynke wythin fewe years they wyll (wythout thy greate mercy) call vpon Thomas wolsey, late Cardynale, and vpon the vnholy (I shuld saye) holy mayde of kent. Why not well as vpon Tho. Becket: what he was I neade

neade not wryte, yt is meately well knowē. The saynge of the Prophete Esaye. xxix. recited by Math. in the. xv. chapter is verified in this people. Wyth their lippes they honoure me, but their hertes are farre frō me. Yea they beate their Breth agaīst ỹ ayer, as S. Paul. saith i. Co. xiiii. & ỹ in vaine. Oh Lorde God cōfounde thē wyth all their false Prophetes & superstitiousnes, for they minish thy glorie as moch as in thē lyeth. What is their gaddinge vnto ora pro nobis, vnto creatures, of thē which shuld onely praie vnto ỹ? is it ought elles but abhominatiō? no surely. And ỹ Cytie neuer speadeth so euell, as whē they so rōne a whore houtinge. And no meruell, for they seke a wrōge waye. Oh wicked people! do not yese ỹ both Thapost. & Ang. refused to be wor-

worshipped of men, but wold
haue all the glorye geuen to
God, as apereth in the.iii. of the
Actes, also in the.xiiii. of the Ac
tes, whē the prestes with ye peo-
ple of Listra wolde haue done
sacrifice to Barnabas & Paule.
But when thapostles & Bar-
nabas and Paule harde that,
they rent their clothes and rā-
ne in amonge the people, crien
ge and sainge, Syrs why do ye
this? we are mortall men like
vnto you, & preache vnto you
that ye shuld turne from these
vanitees vnto the liuing God.
These be thapostles wordes,
reade the chapter, and ye shall
see. Also S. Johā fel downe at
the fete of the Angel which o-
pened vnto hym the secretes of
God, and wold haue worship-
ped the Angel: but the Angel
forbade him, sainge. Se thou
do it not, for I am thy fellow
ser-

seruant, Apoc. xix. Here ye se that both the Apostles & Aungels refused to be worshiped, but wold haue all the glorye geuen vnto God, when thei ware here vpon earth. Whether they do not likewyse nowe seke all the glorye to God & not to thẽselues. Iudge thow gentel reader. And thik ye not that if the blessed virgin Marie were nowe vpon earth, and sawe her sonne and onely redemer thus robbed of his glori (which glorye ye blinde Citezens geue vnto hyr) woide not she teare her clothes, like as ded the Apostles? Let the godly learned iudge it.

Nowe shall ye heare what happened vnto ỹ people of Iuda, as appereth in the. xliiii. of Jeremye, for seking their owne inuẽcions ãd for offringe oblacions with their fore fathers

Kinges

kynges ande heades vnto the quene of heauen whych was ye mone, temptinge the Lorde so farre, that the Lord myght no longre suffre the wickednes of theyr inuencions. Thus sayth the Prophete. ye haue sene the myserie that I haue brought vpon Jerusalem and vpon all ye Cyties of Juda, so that thys daye they are desolate, & no mã dwellinge there in, ãd that because of ye greate blasphemyes which they cõmitted in ye they wẽt backe to do sacrifice & worshippe vnto straunge Goddes, &c. And furyr more ye saide prophete sayth in the same .lxiiii. Cha. Purposely haue ye set vp youre good meanynge, ande hastely haue ye fulfylled your owne intẽt, what followed i ye ende: verely destrucciõ. Reade the ende of the saine Chapter ande t̃ you shalt se.

O most dere brethern for Christes sake geue credēce vnto the Prophete, ande not toẏ Prophete onely, but also vnto the Holy Ghoste whych spake in the Prophete, and then loke vpon your selues, how Joītly ye agre wyth the sayde people of Juda. They called the mone ẏ quene of Heauē, and ye call ẏ virgin Marie the quene of heauen, euē as ẏ one is quene of heauē, so is ẏ other. Yet be ye worsse then the people of Juda. For their fautes weare writtē for your example. And where as ẏy called vpō one quene of heauen, ye call vpon many. Howe manye quenes of heauen haue ye in the letany? Oh deare brethern be no longer deceyued wyth the false prophetes youre Bysshops, ande theyr membres, Oh ye Cytezens be ye so blynde that ye se not,

that

that this is and blasphemy to God, & a minishinge of the honor dew to Christes bloude, to call vpō the creatures of God created: To patche and peace them with hym, as to patche the potte with the potter: And as though he ware a mercilesse God, & wold not heare but for theyr sakes: Yea & yet knowe not you whether thei hear you or not, as the likelihode is thei do not. For ye haue no promes of them, but of Christe ye haue: As apereth Johan. xiiii. Mat. xvii. where he saith. Aske and ye shall haue, seke and ye shall fynde, knock and yt shall be opened vnto yow &c. Thus leaue ye the waye certayn, for the vncertayne, ye patche him with hys creatures because ye beleue not in hym, nor haue that faith in hym, which is of valoure before God. Yea ye thinke he

seeth

seeth not the secretes of your hertes. Oh vnwise peple, shall not he that made the hert, knowe the secretes thereof. Psal. xciiii. Well, I exhorte yowe in the name of the Lyuynge God to repent betime, fall fro your accustomed ydolatry, and leaue cryenge to your quenes of Heauen, ande call onely vpon the name of the Lorde whych made all, the God of Abraham Isaac, & Jacob, and serche the scripture, & ye shall se how oftē he hath plaged the chyldren of Israell for their ydolatrye ād whoredome, and all for our ēsample. Repent I saye, ones againe, leste the Lorde geue you wholy vp to your owne lustes, as he ded the heythen. Rom. i. & vysyte you wyth the plages of Egipte, which ye haue already ryghtfully deserued. He is a mercyfull God & suffreth lōge,

but whē he ſtryketh kelleth to the grounde.

Nowe to lamēt your blinde prouyſyon for the deade. Alas it is more thē blyndnes it ſelf, for manifeſtly ye caſt Chriſtes merites aſyde, in ſeking health for the ſoules of youre frendes departed, by prouiding ā ydle lyfe for an vnlearned preſt or two, of Baall, truſtīge in theyr praier, as though theſe preſtes had ouerplus of righteouſneſſe more then ſerued them ſelues. Ye wyll ſaye no, we truſt to be ſaued by Chriſtes paſſiō. I vtterly denye your truſte, it is vaine and falſe, and without hope, or elles ye wold not ſeke ſo many ſuperſtycious waies. For Chryſt is the onelye waye to the Father, and is alone ſuffycyent for all. Heb. ix. yea although Chryſte be ſuffycyent, yet ye wyll haue a preſt to ſīge

for

for you also, as it weare for a waretack.

Oh ye dispisers of the bottō-lesse mercy of God, yea whore-hounters and robbers of Godes glorye. Is Chryst a peced God, or a patched Redeamer? doth not ỳ scripture saie, ther is none other name vnder heauen, wher in we maye be saued Act. iiii. xiii? Howe mad be ye then, to seke or call vppō any other? The great substāce which ye bestowe vpon chauntryes, obbites, ande such other lyke dregges of that abhominable whore of Rome, whych the most commenly ye geue for. iii. causes (as ye saye) is all loste.

First, ỳ ye will haue ỳ seruice of god maītained in ỳ churche to goddes honour, & yet by ỳ same seruice is god dishonored, for ỳ supper of lorde is peruerted, & not vsed after chystes īstitutiō

Mat. xxvi. Marc. xiiii. Luke. xxii. i. Corint. xi. and so is that holy institucyon turned into a vayne superstycious Cerymoniall Masse (as they call it) which Masse is become an abominable Idoll, and of all Idoles the moste greatest, & never shal ydolatrye be quẽtched, where that ydol is vsed after Antecristes ỹstitucyõ. Daniel. ix. Mat. xxiiii. Whiche no doubt, shalbe reformed, when the tyme is come that God hath apointed, euen as it is vsed already in diuerse cityes of Germanie. Yea although all the Antichristes i the whole worlde wolde saye ỹ contrarye, & all their disciples wyth them: yea although they studie to set all the Princes of ỹ earth together by the eares, to let that and soche like godly redresse, as it is their olde cast, yet he sytteth in Heauen that

laug

laugheth them to scorne, ād he
shall make theyr wysdome fo-
lyshnes. i. Cor. i.

The seconde cause is for re-
deamīge your soules and your
kendes. whych is also abho-
mynable. For who soeuer will
seke redemp̄yon, iustifycacyō,
saluacyon, or to be made righ-
teouse by the lawe: he is gone
quyte from Christ, ād hys me-
rytis p̄ofyte hym not. Reade
the thyrde chaptre to the Ro-
maynes and the. iiii. to the He-
breus the. iii. to the Galath.
and also Esaye. liii. i. Cor. i. ād
ther ye shall see. Perchaūce ye
will saie, ye seke no soche thīge
thereby. Oh ye vnwise and op̄
dyssemblers, wherfore thē do
ye it: ye saye like as the Idola-
toure nowe adaies doth yf he
set a candle before an Image
and Idolle, he sayth, he doth
not worshippe the Image, but

God whõe it representeth. For (saye they) who is so foiysh as to worshyppe an Image? As who shuld saye, none. I answere, wherfore doth God ī so manie places of ỹ Scripture, forbidde vs to worshippe Idolles or Images, as Exo. xx. Deut. v. Sapi. xiii. xiiii. ād throughout all ỹ Prophetes, but that he knewe that ye wolde worshyppe them wyth youre forefathers? Euen so ye, bycause ye haue not full trust in Chrystes merites, ye grope after vayne waretackes. If thou wylt set a Candle before the Image of God, thou must be diligēt dayly to helpe thyne neighbour, acording to thyne estate, whych thing I haue towched before.

The. iii. cause of youre good intēt is, that ỹ profites of your goodes maie come to the prestes as though they ware ỹ peculyar

culyar people of God ād onely
beloued, as ī dede to those whi-
che preache the Gospell be the
people bounde to geue a suffi-
cient lyuyng. For the workmā
is whorthye of hys rewarde.
Mat. x. i. Tim. v. But not that
their prayer cā helpe the dead,
no more thē a mans breth blo-
wynge in the sayle, can cause a
great shippe for to saile. So is
this also become abhominacio,
for those be not Chrystes my-
nysters, but the minysters of a
rable of vncommaunded tra-
dicions & popishe ceremonies.
Ande thus ye be the mainteyn-
ers of a sort of lusty lubbars,
which be well able to laboure
for their lyuynge, and stronge
ynoughe to gett it w̄ the swet
of theyr faces, as ỹ Scrypture
teacheth them. Genesis .iii. i.
Thesalo. iiii Ande thus be ye
mayntayners of their ydlenes

and leaue the blynde, the lame, & the preſoner vnholpē, whiche the ſcripture cōmaundeth you to helpe, except it be on the ſō-dayes with a fewe halfpēs, or by pēnymeale, whych helpeth lytle or no thynge.

But vnto thoſe blynde guides. ye wil geue. vi. vii. viii. yea xii poūds yearly to one of thē, to ſynge in a chaūtrie to robbe the lyuyuge God of hys honnoure.

Ye wyll ſaye vnto me, what arte thou, that calleſt theſe thīges vncommaunded tradycyons and popyſhe ceremonyes, ſeynge the Kynges Grace forbyddeth them not, & vſeth parte of them hym ſelfe: I anſwere that ye vſe manye thynges contrary to the kyngs iniunccyons. And yf it be that God through the kynge hath caſte out the deuell out of thys realme:

me, and yet both he ād we ſup-
pe of the broth in which the de-
uell was ſoden, and that God
hath yet not opened the eyes of
the kynge to ſet all thynges in
right frame, & vtterly to breа-
ke downe the ſerpēt, as Ezechi-
as the kinge dyd. iiii. Reg. xv. &
as kynge Aſa dyd. ii. Chro. xiiii
take it thus, that euen your i-
iquytye wyth callynge vpon
vayne Goddes, & ſekynge ſal-
uacion by awrōge waye, is the
very cauſe that God cloſeth vp
the eies of the kynge, as of one
that heareth ād vnderſtandeth
not, ād ſeeth & perceyueth not.

But for the reuerence of
Chriſtes merites, where as ye
haue walked ſome in verye ſi-
ple ignorance, and ſome in ob-
ſtynate or wylfull ignorance,
& groped in tymes paſte after
a wronge waye, darke, croked,
harde and endles: now ſeke the

ryght

ryght trew ande onely waye which is light, streyght, ād easy to fynde, ẏ is to say, Chriſt the onely Meſſias: and redyelſe the ſe thinges, easy to be done. Turne your Chauntries & your Obbites from the profite of these bearewolues whelpes, wiche can neyther helpe the ſoules of your frendes departed, nor yet yours, after God hath taken you from this life, & ſcripture ye haue none to ēcorage you, but only your owne inuētions: & against you are places innumerable, & ſpecially. Rom. xiiii. Where the Apoſtle ſayth, what ſoeuer is not of fayth is ſynne, your chaūtries & ceremonies are without Godes worde, and ſo muſt thei be without fayth, ergo they be ſinne. Beſtowe them therfore frō hence forwarde vppon ẏ trew Image of Chriſte whych is vp

pon

ponthe poore,the ſycke,the bli
de,the lame,the preſoner,etce.
Oh ye Cytezens yf ye wolde
turne but euen the profytes of
your chauntries and your ob=
bittes to the fyndynge of the
poore,with a pollitique & god
ly prouyſion, where as now
London beyng one of the flo=
wers of the worlde,as touchi=
ge worldlye ryches, hath ſo
manye, yea innumerable of
poore people forced to go from
doze to doze, and to ſyt openly
in the ſtretes a beggynge, and
many not able to do foz other,
but lye in their howſes in moſt
greuous paynes, ande dye foz
lacke of ayde of the riche, to the
greate ſhame of the, Oh londō,
I ſaye, yf ye wolde redreſſe the=
ſe thynges as ye be bounde,
ande ſozowe foz the poore, ſo
ſhulde ye be wythout ỹ clamoz
of them, which alſo crieth vnto
God

God agaynst you, and de whych he well heareth, and then where as now ye haue ā houdreth extreme poore people, shall not be one, & in so doīg your owne goodes shal not be a witnesse a gaīst you at ỹ greate day of the Lorde, as yt wilbe agaīst your forefathers for not prouiding for ỹ poore: Besydes ỹ, what a Joye shall it be, to se your bretherne well prouided for:

ye abuse your riches, specially you that come to thoffice of the Cytie, for ye spende vnmeasurably. Vppon whome: euen vppon them that haue no neade, as vppon the Nobles ād Jentlemen of the courte, vppō the aldermen and other riche cōmoners which haue as greate nead of your feastes, as hath the see at the hyghest of ỹ springe tyde, of the pissynge of the wrenne, the poore forgottē, except

cept it be with a few scrappes and bones sent to newgate for a face. Alasse alasse, how litle it is the Lord knoweth, I thinke in my Judgement vnder heauen is not so lytle prouision made for the poore as is in London of so riche a Cytie. Well, the poore weil feleth the bournynge of Doctor Barnes and hys fellowes, which laboured in the Lorde. For accordynge to there office they barked vpon you to loke vppon the poore, so that then some relefe they had, but now alasse yͤ be colde, yea euen those which saye they be the fauorrers of the gospell. It is a token that youre foundacion was buylded vpon the sande, for that GOD hath suffred youre Prophetes to bee brente. Though they be gone consydre it was not theyr commãdemẽt, but goddes, whose te sta-

Teſtament ye haue euen nowe in youre very Mother tonge, thankes be to the Lorde therfore. In ỹ ſame ye may perceyue that their abſence ſhulde not quenche nor mollifye your loue towardes your brethern. And doubt not but God ſhall rayſe other, that ſhall ſpeake w̃ the ſame ſpyrete that they ded, & with no leſſe loue & vehemẽcy: if inyquytie be not cauſe to the contrarie. There is a cuſtome in the Cytye, ones a yeare to haue a queſt called ỹ warnmall queſte, to redreſſe vices, but alaſſe, to what purpoſe cometh it, as it is vſed: If a pore man kepe a whore beſides hys wife, & a pore mans wyfe play the harlot, they are puniſſhed, as well worthie. But let an alderman, a Jentlemã, or a riche man kepe whore or whores, what puniſhmẽt is there: Alaſ

ſe this

se this matter is to bad. I saye some of your aldermen kepe whores to the greate shame of all the rest. Yt weare no shame to name thē. Wherfore repēt & amēde, or sureli I will yf God lende me lyfe, in an other worke name you, ād other of your affynyte which be openly knowen to be cōmō aduouterers: which is no lytle shame to the heades and other rulers of the Cytie to suffre such abhominacion. But no maruell though ye suffre bodely aduoutrers, seinge ye your selfes are spyrituall auoutrers, callīg vpō vaine godes. Ye will say I sclaūdre you & bringe vp false lies vpō you. Some of you knowe whether I sclaūder you or not I wold it ware a sclaūder. But I sclandre you so, ẏ except ye repēt & amēd your liuing, as well ye ẏ be sufferers of such

vices

vices as the cõmitters, except ye amẽde I saie & seke redresse of thys and such lyke, the vengeaunce of God wyll lyght vpon the Cytye for youre synnes. For howe can ye do Justice vpon a nother and ye offende in the same your selfe: yea & how parciall be ye that punish the poze, ande leaue vnpunished those heades that shulde geue goode example to the rest: Awake awake for the Lorde slepeth not, although ye thike that he wicketh at thys geare. I exhorte you in godes name, loke better ī choosinge of your heade officers. Let not ryches only cause men to rule, and specially loke better to ỹ chosing of your officers of the lawe. How can Dronkardes, whoremongers ande couetouse Parsons geue rycht Jugemẽt: do brybers brīge forth figges & thornes

nes grapes: Ande I saye vnto you the parcialyte of Iudges suppressynge the poore, and aydynge the riche for lucre, ād in codēpning the innocētes & lettinge the wycked go fre: bryngeth the vengeaunce of GOD vpō all places, as appereth in Esay. iii. Here I could saie sūwhat more then I nowe wyll, I meane in condempninge the Innocentes.

Thynke ye that God hath not as moche to laye to ỹ charges of London for killinge hys seruantes, as he had agaynst Ierusalem for killinge hys Prophetes: yes yes: For Goddes sake ye that be elders repent & geue your selfes to readinge ỹ lawe of ỹ lord, ỹ ye maye be an exāple to ỹ cōmons in Godlye cōuersatiō: And in ỹ Scripture ye shall lerne what to do, ande what to leaue vndone, & howe

to knowe false Prophetes, ād how to cast them out of your consciēs, where they haue syt= tē a longe time, euē in the stede of God: I meane not the Byl= shoppe of Rome alone, but he & all hys marke wyth hym, and specialy his owne generacion, which are all ī forked Cappes.

What a plage is this, that in no mans tyme alyue, was euer any Christē Bisshoppe rainīge ouer the Citye of London, but euery one worse then other= I thynke they can now come no worse, except the same Lu= cyfer that fell frō heauen, come hī selfe, whyche is the very fa= ther of all Popysh e Bysshops. Consydre thys is for your iny= quitie. Yet let ỳ lytle flocke re= toice & geue God onely thākes ỳ he hath raised other meaner mēbres In ỳ sight of ỳ worlde then Bisshops, to preach ỳ gos=

pell

pell, and de to ſet it forth in wyp
tynge.

Now to all you though ye be
fewe in nõbre whych fauoure
Gods holy worde vnfainedly
and not in worde onely, but in
worckes alſo, ſhewyng ẏ frutes
of your faith, ſay I thus: ere-
tynge you for Chriſtes bloude
ſake, to be dylygent in prayer,
onely to the euerlyuinge Gód,
ẏ he of hys owne mere mercy,
geue grace to ẏ rulers of thys
Citye, that frõ henceforth they
maye ſeke Gods glory onely,
the cõmon welth and prouyſiõ
for the poore: ãd then doubt ye
not but God ſhall geue our no-
ble Kynge ſuch ãharte that he
ſhall knowe, ãd ſothe eyes that
he ſhall playnly ſee, and ſothe
eares that he ſhall vnderſtõ-
de in deade. For why? it is the
Lorde that hath the hert of all
prynces in hys hande Pro. xxi.

So that I saye, where as he hath now bānisshed out of hys realme but the veri bearewolfe the whoze of Babylon only: shall now also bānysh with her all her folyshe tradycyons and beggerly ceremonyes, against which S. Pau. wzote ad Gal. iiii. & in many other places mo. Now shall your papistical sorte dispise thys my lamētacyō, & laugh me to scozne. Although I knowe there is no Chzysten herte in thys realme, no noz in the whole wozlde, whiche knoweth the vyces vsed ī the citie, and how lytle Gods glorye is sought, how lytle the cōmone welth is sett by, howe barelye the pooze are pzouided foz, but he wyl lamēt wyth me. And as foz the contrary parte: I wysh with all my hert repētaunce, & will continuallie my life durīg pzaie vnto the euerliuīg God,

to

to drawe them to the Gospell of hys sonne Jesus Christe, ād that they maie come to the father by the onely waye ād doze Christe, and that they may also forsake theyr bydozes & clyming ī at the wīdowes wherbi they shall neuer atayne to any sauynge helth. O Lozde God I beseche the, call them from that nōbze whome the almighty sytting in Heauen laugheth to scozne Psal. xxi. The onlye cause that I wryte thys, is to exhozte all mē as well readers as hearers, to repent betymes, ande to fall diligently to prayer, askyng mercy, that we may auoyde the plages whyche we rightfully haue deserued, & no doubt we shall not escape them all, onles we repēt ẏ soner, Remēbze how he warned ẏ city of Jerusalē. xl. years lōg: & because they repented not, but slew

ỳ Prophetes by who God war
ned thē, he kept promes w thē,
& scourged thē acordīg to their
deserunges. And he that spake
ỳ same to Jerusalem speaketh
it to yow, ād to all Cityes, that
committe like īiquite as ye do.
And whether ye haue serued ỳ
Disciples of the Lorde, like as
ded the Cytezens of Jerusalē
their Prophetes, Judge your
selfes, ande ye shall se that ye
haue shed more bloud, thē euer
ded that moste synfull Jeru-
salem, euen of thē that taught
you Godstruth. Well, I can
no more, but beseche the Lord
God, that he wyll geue suche
grace to some, that in the time
of hys wrath, he maye finde .x.
ryghteous persons in this Cy
tie, whereby the wrath and vē-
geaūce of God may be turned
from it, which is lyke to come
shortly vppon vs or vppō our
childeren

childeren, for our sinnes & oure forfathers. For we haue deserued a. M. tymes more plages, thē euer ded Tire & Sidō, or Sodoma & Gomorra, ware it not for ỹ great mercy of God I thinke, we had foūde it so or this tyme. For we haue an example of these Cities & they be writtē for oure learninge to auoid such vices. Yea no doubt the vices cōmitted in ỹ, oh Lō-don, are as euell as euer ware in any of ỹ foure Cyties afore named. And surely I thinke, yf they had herd ỹ prechīg ỹ hath bene ī Lōdon this. xiiii. or. xvi. yeares past, ỹ they had repēted and forsaken their Iniquitye. For I saye vnto youe that the gospell was neuer more sincerelye preached in the tyme of the Apostles, then it hath bene of late in London: Nor neuer more Godly exposicions vpō

the ſcripture and that a greate nombre whereby to drawe vs to Chriſt Jeſus. For why: the ſame ſpirite euen the very holye Ghoſte whych ſpake in the Apoſtles, hath ſpokē in mē now to vs.

But alas, as the Prophete ſayth. Eſay. xxix. we haue eares & heare not, eyes & ſee not.

See ye not nor yet perceiue ye how the blynde Prophetes haue led you, euen now in our tyme: Haue ye not ſlayne the ſeruauntes of the Lorde, onely for ſpeakynge agaynſt ẏ autorite of the falſe Byſſhoppes of Rome that mōſtruouſe beaſt, whō now ye your ſelues do or ſhuld abhorre: I meane all his lawes beynge contrary to Chriſt, & not his body, & yet ye ſe ẏ a fewe yeares paſt ye brēt them for heretiques abhominable which preatched or wrote

wrote against his vsurped po-
wer, & now it is treason to vp-
holde or maintayne any par-
te of his vsurped power, ād he
shal dye as a traytoure that so
doth, & weil worthy. So saye
I vnto you there shalbe yet
thinges preched vnto you, and
ye shall be instructed by wry-
ters of thīges which ye be not
yet able to beare, and whoso-
uer preacheth or writeth it (if
the Lorde defend him not out
of your handes) he shall dye for
it: ād yet out it will at ỹ lēgth,
though all the deuelles in heil
saye naye to it, and so shalbe re-
formed. Ande euen this follo-
wyng is one of ỹ chefest thīgs.

Oh ye Cytezens, wyll ye ne-
uer geue your selfes to the rea
dynge of the scripture where-
by ye maye knowe the lawe of
the Lorde, to avoyde the euer-
lastynge damnacion, which is
or day-

ordayned for the deuell ad his angels: Wyll ye euer be ignorant of Godes cõmaundemẽt: Exodi. xx. sayinge.

I will haue none other Gods in my syght, and that ye neyther bowe your selfe, nor serue any thing as God, ẏ is in earth benethe or in heauen aboue, or in the water vnder the earth. And do ye not yet se how thys whore of Babylõ hath altered the supper of the Lorde, which was istituted to haue ẏ blessed passion in continuall remẽbraunce, & for a perpetuall memorye of thankes geuinge: which we shuld receiue with all reuerence and meaknes of hert geuinge thãkes vnto God onely for ẏ benefyte which we haue receyued & obtayned through Christes dethe, which this supper sygnifyeth, and that we beleue as verely as we eate the

breade

breade & drinke ye wine, which no-
rissheth ye body & is seane with
our corporall eye, & spirituallie
representeth the very body of
Christ, euen so verely as we ha
ue tasted, eatē & seen this holy
supper or Sacramēt of thāks
geuinge: euen so verelye to be-
leue ye Christ dyed for our sin-
nes, and that his bloud onely
hath pacyfied the fathers wra
the, and so hath sett vs at peace
with God For he hath payed ye
which laye not in me nor in
no man, but onely in hym that
was bothe God & man, and by
none other meanes myght mā
be redemed, and so to aknowe
ledge ye he is dead & hath shed
his bloude for our synnes, & is
ryssen for our rightwysnesse.

Thus I seynge my syn-
nes buryed in Christes woun-
des, must euer more be thank-
full to ye euerliuīg God onely.

And

And thus to eate his blessed bo
dy and to drīke his bloude spi-
ritually in fayth, is Gods in-
stitucyon. Math. xxvi. Marc.
xiiii. Luc. xxii .i. Corinth. xi.
Where he sayth, as ofte as ye
shall eate of this breade & drin
ke of this cuppe ye shall shew
ẏ Lordes death till he come.

And saynte Austyn sayth,
what preparest thow thy te-
th & thy belly? beleue & thow
hast eatē. Which agreeth with
ẏ words of our sauiour Christ
saing. The fleshe profiteth no-
thynge, it is the spryte ẏ quyc-
keneth. Johan in ẏ. vi. chapter.
But the institucio of Antichri-
ste is cleane contrary to thys.
For by his institucio thow mu
ste fall downe vppō thy knees,
holdinge vp thy handes as to
God, In dede it is ẏ Bysshop-
pe of Romes God which they
must see with theyr corporall
eye,

eye, because they haue no hope in the lyuynge God thzough the spyritual! eye.

And thus hath he chaunged the holy memozy of Chzistes death, in to the wozshippynge of his God made of fyne flo-wer, and all to bzinge him sel-fe and his membzes alofte, ād in the reputacion of the wozld aboue all degrees of men, yea aboue kinge and Emperour, and therby to sitt in the consci-ences of men, aboue God and his wozde, euen in the very tē-ple of God, where God alone shulde sitt. And by his institu-cīō of this his God, is he crept vp in to this vsurped power.

Oh Antichzist the begynner of this Idoll which is heade of all Idolles after thyne institu cyon. Doth not God say, as a-fozē is sayde Exo. xx. Thou shalt not wozshyppe any symi-

lytude

litude that his in heauẽ, erth or
in the waters vnder the earth.
And thou contrari to the euer-
lyuing Goddes cõmandemẽt,
hast seduced the people to hono
re thy God. I tel the gẽtle rea-
der ones againe, it is the grea-
test Idoll vnder heauẽ as it is
vsed in his masse, and a God of
the makynge of Antichrist as
is sayde, whiche masse is after
his institucyon an heape of fo-
lishe ceremonies without signi
ficacions, to avaunce and set
out his God, to the blearynge
of the eyes of the symple. And
thu shalt see if thou wilt reade
ỹ. xviii. chapter: of the Apocal.
callinge to God onely to open
thyn eyes, all the trishtrashe ỹ
Antychrist hath solde vs whi-
che be the onlye implementes
of ỹ masse of Antichrist, I mea-
ne not the Antichrist of Rome
onely, but also of all other po-
wnsshe

pysshe Byshoppes, & all theyr
bzethern in Antichzist. And in
the sayde. xviii. chaptre thou
shalt see the fall not onely of
the whoze alone, but also of her
merchaundyse the same tryfl-
trash with her. Foz euen as ỹ
whoze is fallē in Englōd alrea
dy, thākes onely be geuen to
God therfoze, ād yet her trifl-
trash remaynig foz our iniqui-
ties sake, euē so I saie ỹ saide
xviii. chaptre thou shalt see
that her marchaundyse muste
followe, when the tyme is co-
me that God hath appoyn-
ted. No doubt our vnthākful-
nesse sake, āde ỹ geuinge of glo
rye vnto men whych shulde be
geuen onely vnto God, is the
cause of the longe remainynge
of ỹ premisses. The wozdes of
ỹ xviii. chaptre be these. Alas
alas ỹ greate Citie Babilon ỹ
mygh-

myghty Cytie, for at one hour is her Judgement come, ande the Merchantes of the Earth shall wepe ande wayle in them selues, for no mā wil bye their ware any more, ẏ ware of gold and siluer, ād precious stones, nether of pearles, and raynes, and purple, and skarlet, and all thynne woddes, and brasse, āde yron, and sinamom, & odours, and oyntmentes, ande frākencense, and wyne, and oyle, ande fyne flower, and sowles of mē. This fine flower haue ẏy made the chefeste of all theyr trysh-trashe, ād a cloke or a cloude to shadow all the reste. Rede the chapter and thow shalt perceiue more.

I praie ẏ Jētle reder iudge, weare not ẏ pardoners Merchantes to them: Yee it is well knowen that theyr pardons & other of theyr tromperye, hath

bene

bene bought and sold in Lombardstrete, and in other places as thow wylt bye and sell an horsse in Smithfelde. yea and at easter when thow shuldest come to the supper of the lord to receyue the Sacrament of thankes geuynge, there muste thow receiue the God of Antichryst without significacio or Godly instructio, yea ād thou must bye it and paye for it, as men somtime bought Pyes in Soper Lane. yea and thou must paye for his God or thou haue it: yea I haue harde of pore mē for lack of two pens bee put from receyuynge of theyr God, and for lack of paying ỳ parsō or vicare his dewtie many haue beer put from it.

And more I tell the reader that the bodye of our sauiour Jesus Chryst can not be eaten wyth teth, it must be eten with

kaythe as is a forelayde.

Ande further marke thys well, that thynge that hath beginninge or endinge can not be God, nor ought to be worshypped as God. So cã thys sacramẽt no more be God then was the paſcall lãbe. For God ys wythout begynnynge and endynge, and ſo is not the God of Antichriſte, for he is made manye tymes be a ſynnefull Ipocryte.

Well, then it hathe a begynnynge ande maye perysshe ande moulde a waie, ande the lytle mouſe wyll eate it, if he maye come by it. And the wyne wyll ware ſower and ſtinke as doth theyr holy water in the founte by longe kepinge, whiche hath bene the deſtruction ãd deth of iunumerable childerne: where as two or thre droppes of water takẽ out of it by the prieſtes han-

handes and cast vppon ẏ childe weare sufficyent, ād the childe neuer neade to be taken out of hys clowtes. Now to my purpose agayne.

OH thou blynde man, can the body of Chryst peryshe by any maner of meanes? As to waxe sower, or that any maner of beastes maye eate the bodye of Chryste? No surely, God forbydde. For he (as concernynge hys Godheade) was from the begynnynge, and shall be without endynge. As manyfestlye it appeareth in Johan ẏ fyrste chapter. The worde was in ẏ begynnynge wyth GOD & ce. But thys marke well, that euē as the passeouer lābe was a Sygne, a Token ande a remembraunce to put the Chyldern of ISRAEL in memory of their corporalye or bodely delyueraunce, and also that

Messias shulde cõe to be slayne
for theyr sinnes, paying theyr
raunsome, and delyuerynge thẽ
from euerlastyng dethe: which
moued the faithfull of them to
be thankefull to God, for that
they beleued as verely as they
dede eate of the lambe whych
they had slayne, euen so verely
had God delyuered their fore-
fathers frõ the plages whyche
fell vpõ ỹ wicked vnbeleuers:
And also that a Redemer shuld
come whyche God the Father
had promised, by the mouth of
his Prophetes. And thus dede
they bothe eate Chrystes body
and drynke Chrystes bloud in
faith spiritually many yeares
afore Chryste was borne: E-
uen so the Sacramẽt of than-
kes geuinge, is to vs a signe, a
tokẽ, a spyrituall memorye of
our spirituall deliueraũce. For
ỹ faythfull beleued euẽ as ve-

rely

relye as they see and eate it, so do they acknowledge the benefytt whych they receaue in ãde through the immortall God, & whych ẏ same holy Sacramẽt repzesenteth, ande no doubte ẏ very bodye of Jesus Chzyst is spyzitually in ande wyth vs in the receiuinge of the sacramẽt, if it be resayued with the fayth afozesayde. Euen lyke as he is amonge two oz thze whych be gathered together ĩ hys name, as it is his godly pzomes Ma. xviii. Thus ye maie se that the same faith which saueth vs, saued the olde fathers: foz they beleued thzoughe ẏ outwarde sygne that a redeamer shulde come, and we thzough the memozy of thys holy Sacramẽt of thanckes geuynge beleue ẏ he is come, and hath fulfylled all that was of him pzophecied. And thus both thei & we eate ẏ

holy body of Chryst spiritualie in one fayth.

And farther vnderstōd reader, that vnto all beleuers the ceremonye of eatynge the paschcale lambe ceassed immediatlye when Chryst had chaunged it in to a maundye of thanckes geuing. For why: the next daie was fulifylled by the death of Chryst that thynge whyche the paschcall lambe to them ded representent.

Thou saiest it is a sacramēt, which I both graūt & writ. If it be a Sacramēt as it is in dede, thē it is a sygne of some holyer thīge then it selfe is. And beynge a sygne of a holyer thīge then it selfe is, so cā it not be God, for what sygne or token wilt thou haue holier yē God? None. Ergo thē it is not God hym selfe, but some sygne tokē or remembraunce of some benefytte

nesyt whych we haue through hym, and thys holy sygne putteth vs in remembrãce for the same to be thanckefull to the Lorde.

Thou wylt saye it is God hym selfe euen flesh, blonde ãd bones, yea and senewes therto, as master Stãdys one of your wise false Prophetes preached of late amonge you, but yet denie I that, for all hys vngodly learnynge. For how can it be a Sacrament of God and God hym selfe also, seynge there can be nothynge holyer then God: And againe if it be GOD that is present, thou foole, what nedeth the of anye Sacramente or sygne of that thynge whych is present it selfe:

AS touchynge this matter, IOHAN fryth yseruaũt of the LORDE whome ye ãd youre False Prophetes haue

burned, whose blonde with o-thers cryeth vengeance against your Bysshoppes. He (I saye) hath writē Inuyncibly in this matter, whose worke I exhorte all those whiche fauoure the free passage of the gospell vnfaynedly, to reade ād to studie. For it is agreeing to the touch-stone of Gods worde, ād to the olde auncīēt doctours. As appereth by the same boke of his. Ande I exhorte you in Gods name yf there be aue Christian prynter in London, to prynte moo of those workes, for there can neuer be to many of them

Feare not man although death followe, seīg Christ saieth, he that loseth his lyfe for my wordes sake shall saue it. Mathewe in the. xx. chapter. And considre that neither, Wynchester nor London, nor the rest of the Bisshoppes the vesselles of

Godes

Gods Justice without repentaunce, haue no power to destroie but ẏ bodie onelye, wherfore fearethem not: But feare hym onelye that can kyll both bodye and soule as apereth in the same. xx. chap. For if thou wilt liue godly in Christ, thou must neades suffre persecutiō. And truly he is not worthy to be a membre of the body, that will suffre no dysplesure with the heade. Therfor blessed are they that suffre persecucyon or anye trouble for ryghtousnes sake: that is for Christes sake.

And in this matter I saye ẇ the sayde Johan fryth, that it is no pointe of our dampnaciō nor saluacyon. If I beleue it not it dampneth me not: But to haue the absēce of the benefyttes of his deathe and passiō in my hert, may be cause of my dampnacion: and in beleuynge

of-

of the layde benefytes of and
through hys dethe shalbe my
saluacion, beinge repentaunt
for my synnes.

But one thynge I will tell
the and marke it well, for it is
trewe. Though thou beleue he
is there lyke as Antichrist and
like his petye membre standish
saythe, and so worshippe it as
God, I tell the that it is dam-
nable. For thou arte commaũ-
ded in the fyrste Table of ẏ cõ-
maundementes, ẏ thow shalt
not worshippe anye thynge ẏ
is made after anye symylitude
or lykenes that is in heauen or
earthe as I haue afore sayde.
God is a spyrete ãd wilbe hono-
red in spyrete and veryte. I saie
your blynde & bloudy Byshop-
pes or rather butchers, disho-
nour not onely the Sacramẽt,
but the God of al Goddes also,
in mynystrynge the same. And

so

so do all prestes that other sige or saye the popysh masse which they call a sacrysyce, and ther-by wold haue Christes bodye daylye crucyfyed, where as he offred vp his holy body vppon the crosse for our synnes ones for euer, ande neuer shalbe offred agaī, whyle the worlde endureth, but hath instituted the holye supper or Sacrament of thankesgeuynge as afore is sayde: to put vs in contynuall memory of that oblacion ād sacrifice, ẏ we shulde beleue our sinnes to be forgeuen onely for Christes sake through his death, ande so to be thankfull, whych holye thynge as ye se is tourned into a popysshe masse, and is to the people a domme, yea no thīg els but a deade ceremonye.

Wherfore I will exhort all prestes that wylbe of Christes

con-

congregacion, to fle and geue ouer that abhominable maſſinge, which is a blaſphemy to Chriſtes bloude, in that they make of it a ſacryfice. What ſacryfice can ỹ be where no bloude is ſhedde? Wherfore in Chriſtes name all yow (I ſaye) that woide be of Chriſtes churche, forſake thys whore & all her abhominable rables, and rather begge with Chriſt, then welthelye to lyue with the preſtes of her God Beell, and feare not, but God ſhall prouyde both clothyng and foode ſufficient for the bodye.

Conſidre the lylye dothe not ſpynne, yet was Salomon neuer ſo gorgiouſlie apparelled. Mat. vi. Who clothed the lilie, ded not our heauenlye father clothe it? And be not ye worth manye ſparrowes? Well then wele that pure heauēly father both

both clothed & fedde all creatures: and shall not he also clothe and feade yowe which seke his glorie & trust only in him? Yes, yes doubt not. And surely ye cãnot remaine as ye do, but ye muste be partakers of ther Idolatrye.

Perchaunce thou wilt saye, I could be cõtented to liue purely to followe Christe, but I feare the Bysshoppes blessynge which is a fayre fyre. Set afore the ye deth of Christ for prechynge his fathers will, ãd before hym the Prophetes, ande after hym his Apostles, and at this daye hys chosen seruauntes, ande consydre as afore is sayde that the deuylyshe Byshoppes, the vessells of Godes Justyce: can but destroye the bodye onelye, & that God will rayse it vp a gayne at the great daye of ye Lorde, euen as he is

ryseu.

ryſen. And conſidȝe that alwa-
ȝes it was the Byſſhoppes ād
the hyghe pȝeſtes ẏ put Chriſt
and hys Apoſtles and his cho-
ſen ſeruauntes to deathe. And
by theyr deueliſhe ſeduſyng,
euer blynded the Pȝynces and
other head rulers to geue ther
conſent ther vnto. Math. in
the. xxi. ande in the. xxvi.
chapter.

O ye Babylonyſhe Biſſhop-
pes and generacion of Uipers,
where haue ye your auctoȝy-
te? oȝ how dar ye be ſo bold to
kyll a man foȝ his faith whych
Chriſt neuer ded noȝ hys Apo-
ſteiles? Foȝ it is a gyfte which
no man can eyther geue an o-
ther oȝ yet hym ſelfe. No no, it
is the gyft of God onely. Ande
that muſt be geuen a man be-
foȝe he can eyther do oȝ thynke
goode. Foȝ all ẏ is done with-
out fayth is ſynne. Roma. in ẏ

xxiiii.

xxiiii. and Hebre. xi.

No, nor ye put no man to death for Christes sake, but for ỳ that no man shuld either preache teache or wrytte Christ aryght, which he can not do, but he shall by force be constrained of the holye Ghost to wryte agaynst your pompe, pryde, byle lyuinge, and agaīst your abhomynable seduling of the people, leadynge them in an endlesse mase of dyrtye tradicions and folyshe ceremonyes.

And why can not a man set forthe Christ but he must wryte agaynst yow? Euen bycause ye be the verye Antichristes. No I saye it is not possible for anye man sent of God, either to preache or wryte, but he must open hys mouthe agaīst that moost wycked abomynable, and detestable Antychryst, of ROME, as agaynste the

enemy of Chryst, which be you
false Bysshops, false Prophe-
tes, that beare the false signe of
the new lawe & the olde lawe,
with stoute stronge and sturdie
Archedeacõs, Deanes, ād Cha-
nons of Cathedrall churches,
and other your pryymembres
prestes of Baall. Ande he that
openeth not his mouthe against
you, cān not truly set out Chryst
and that is the cause why ye se-
ke theyr deathes.

Ye bewytch kīges & other
rulers, and turne theyr labou-
res. I meane the laboures of ỹ
seruaūtes of God, whyche crye
against your Iniquytie, sayīg
they teache sedycyon, and cau-
se rebellyon against the higher
powers.

Oh ye chylderne of Satan
all ỹ reade their worckes maye
beare recorde with thē against
your lyes. Who teacheth so
moche

moche the obedyēce towardes the hygher powers, as God o=nely in them doth, whych pre=ache or wryte the gospell: yea hath not GOD throughe theyr preachīges brought your kyn gedome vnder the temporalle powers, whyche many yeares hath vsurped ouer them? Ande bycause ye wolde not be vnder the obedyence whych the scryp ture teached, hath coste manye a thousande mens lyues, ande som prestes amonge. And thys poynte I wyshe vnto all kyn ges that wyll not willfully be blinde, to beware of you crafty ād wilye Bishoppes. Although they will not consider the iniu=ries ẏ they haue done to Chris=tes churche or congregacyon, in persecutynge them vnto de th, for trulye preachynge ande wrytynge Godes glorye, ande minyshynge the glorie of Anty

chryst, although I saye, that the kynges of the earth and other high powers will not considre Christes cause, yet let them cõsidre their owne, what a howe tirãnously ỳ Bisshoppes kingdome hath vsed their progenitours kynges of Englõde: Agaynst whome they ware euer the heades and the beginners, the foundacyon and the very origynall of all mischeue. Reade the storye of Wylliam Rufus and of kynge Henry the seconnde, howe he was vsed by Thomas Becket, kynge Johã how he was vsed of ãd by Stephen Lanckton Bysshoppe of Cantorbury, whyche wyll pytye any Chrysten herte to heare, aswell for the wicked vsinge of the goode kynge anoynted of GOD, as of the bondage ãd thrauldome that he brought ỳ whole realme in. But suche is

the

the Charitye of Bishoppes as well in all other realmes where they maye beare rule, as In Englond.

And though it appere that some of ỹ troubles which chaunsed to the kynges of Englonde i tymes past came by Abbotes of these fylthye Monasteryes tyghtfully deposed nowe of late, yet came the grounde from the forked merchauntes. For be thow sure, neuer came any displeasure to anye Prynce in Englonde or elles where for sekynge any Godly redresse and Goddes glorie: but ỹ originall & maintayners of ỹ same ware these forked cappes. Aboue all ỹ mẽbres of Antichrist, I saie, beware of them, all you ỹ wyll not willfully be blīd. They be the verye right & cheke wolues ỹ Chrystt speaketh of Mat. vii. callyng them wolues in shepes

clothynge. What is that, shepes clothīge? No doubt ẏ worde of God, vnder the pretence of the whych worde they come to confounde the worde, as moche as lyeth in them. Theyr actes appere to thē that will not wyll fullye be blynded. Full well knowe they yf they shulde not come vnder a pretēce of holynes, ād speciallie w̄ a pretēce of the worde of God, of the churche of GOD, of the doctrine of Christ, of the olde true lernīg, of seauen or eyght hōdreth yeares olde ⁊ ce. That no mā wold beleue them. Yet for all theyr outward meakenes ande holines, they be withyn rauening wolues, accordinge to Christs saīge in the place aboue rehersed: as their actes aud charitye hath appered of late yeres vppon the seruauntes of GOD. And Christ here sheweth vs howe

we we ſhould knowe thē. Read the places, ād ye ſhall ſee them deſcrybed as appereth. i Timo i. and. ii. and. ii. Timot. iii. and e i. Joan. i. ād. iiii. And yf ye will geue no credite to it, your own bloude vppon your heades, accoꝛdinge to the ſayenge of the Pꝛophete Ezechiell in the. iii. Chapter.

How is thys to be lamented ſeynge the Kynges grace hath ſet out Iniunccions, ẏ all Vycars, Perſons, & Curates, ſhal purely, ād ſyncerely pꝛeache ẏ Goſpell, and leaue their owne dꝛeames, and yet not with ſtōdyng theſe Iniunccīō s, whoſo euer pꝛeacheth the Goſpell aright, but euen the very Text whych the Holye Ghoſt wꝛote, and crẏeth againſte the callīg vppō any ſauīg helth thꝛough the wayes and woꝛkes of mās inuēcions, againſt ẏ which all ẏ

Prophetes crie, as is afore saide, he Isaie ỳ so truly labourethe in the vineyarde of the Lorde: ye Bysshoppes will either hange him or bourne him or pryuelie murther hym. And vppon the contrarye parte, let them neuer so openly preache their owne dreames, yet maye no man trouble them, nor saye black is their ete. And no marueil, for Chryste had promysed them no trouble or crosse i this worlde, which preache not, but persecute hys worde.

Thus be ye theues and robbers of all Chrystyanytye, stealynge from vs the spyrytuall fode of our soules. Yea, a thousande tymes worse be ye, then the thefe that robbethe vppon the hyghe waye for neade. And yet so bewitche you the higher powers ād the riche of ỳ worlde, ỳ they can not escape your rob-

robberye, and no maruell, for ỹ worlde wyll loue his owne, as Christ sayth Johan. xv.

O ye deuelles, ye blinde guides and seducers of the people, howe of late bewitched you ỹ Parlamẽt house? Euẽ by your inuentions ãd deuelishe studie haue ye caused actes & decrees to be made, so cleane contrarye to the lawes of ỹ lyuinge God, that I saye vnto you, the berie bearewolfe, that abhominable whore of Rome neuer made so cruell actes. He neuer made it dethe for a preste to marye a wyfe: But ye shame not onelye to seperate them that be maryed, so contrarye to GODDES worde, whyche sayethe, let no man seperate that wich GOD hath couplede. Mathewe. xix. but haue also made it deathe.

Oh generacyon worse then

the Vyper. Dothe not saynte Paul saye, let euerye man that hath not the gyfte of chastytye take hys wife. i. Cor. vii. Here is no parsō excepted. And that the Apostels had wyues ẏ scripture is playne. As saynt Peter wyth other, Mat. viiii. Ye will saye, ye haue the gifte of chastitye. Well the chastytye of the moste part of you that procured those wicked actes is meately well knowen, and therfore make ye it no abhominacion to kepe whores. Ye abhorre ẏ remedy ordayned of God, and maitayne the remedy of sathā, as appereth by wichesters gardyn. Well ye Bysshoppes and ye Chanons of the churche of beell, ye shutters vp of Godes worde, accordynge to hys owne Prophetie. Mat. xxiii. Luc. xi. To you I can saye no more, but though ẏ worlde or world

lye

lye people langh vppō you, yet
will ỹ vengeaūce of God lyght
vppon your forked cappes ād
cathedrall churches of Beel o-
ne daye, and that shortelye, ex-
cepte ye amende betymes. ỹs
not your aurycular confessyon
also abhominable? yes, ād that
one of the moste fylthyest thyn-
ges vsed vppon earth, as hath
playnlye appered by the feates
of your chaplaynes in dyuerse
places of Englonde of late, ād
some withyn thys two yeares.
I coulde name the prestes and
ỹ places also: but I will passe
it ouer with scylence, trustyng
in the Lord, ỹ hygher powers
shall ones se the myschefe that
cōmeth therof and redresse it.
What an abhomynacyon is it
that I shuld go poure oute my
vyces in the eare of an vnlear-
ned buzarde, ād specyally for a
woman, whereby Syr Johan

knoweth where to be sped. Yea if she will not graunt to hym, he will not shame to threaten her to open her vice, and so for feare she muste agree to his abhominable desyre.

What a blindnes is it to thinke my sinnes forgeuen me, when a Preest of Antychryste (as the moste parte be) hath wagged two or thre fyngers ouer my head? Dauid sayth. I confessed my synne vnto the Lorde, and he harde me and forgaue me. Psal. xxii. The Israelites whē they had offēded the lord God, and after ernestly repented, callynge to the Lorde onelye for mercy, brynging forth the frutes of Repentaunce: ware incōtynent deliuered from their Aduersaries, as appereth Judicū. viii. ix. and in many other places of the Byble,

This was before anye auri-

cular confession was knowē.
For ẏ no dout was the inuēcio
of Antichryst of Ro. And one
chefe cause was to betray pri-
ces, and other greate men. For
what noble mā was it in Chri-
tendome that spake agaynste
forked cappes many years iōg
but the Bysshoppe of Rōe had
hys confession with all speade,
ād sodēly they wold bewitche
the Prynce of the Realme, and
forge some Matter agaynste
hym, and so of force he shuld be
made a traitour, and so suffre
dethe. I thinke thys matter be
manyfest ynough to many mē,
as well in Englonde as elles
where. Well, thys vyle thynge
was not from the begynnyng,
neyther shall it contynewe to
the ende. Euen as youre inor-
dynate Possessyons ware not
of your heauēly fathers plan-
tynge, nor sowing, ād therfore
muste

muste be plucked vp by the rotes with youre companyons & bretherne in Antychryste Abbottes, as is afore sayde.

Some will saye it maye be well vsed, which I vtterlye denye. It shall nor can neuer be well vsed, so longe as prestes maie kepe whores without daunger of dethe, whiche burthē maye ryghtfullye be laide vppon them, seynge thy abhorre matrimonie instituted of God: agaynste whiche synne was no remedy but deth in ỳ olde law, where as thefte was but rendrynge double. For this and soche lyke thyngs, be ye lerned ye rulers, lest ỳ Lord be āgrie. Psal. secundo.

Agayne I saye it shall neuer be well vsed of al prestes, as lōge as they shall grope our partyculare synnes whyche is not necessarie. For why? yf I be repentaunt,

pentaunt, ande erneſtelye minded neuer to fall to myne accuſtomed ſynnes againe, I doubte not but I am forgeuē, without the preſte for Chriſtes ſake onelye. Ande yf I haue not that repentaunce, euen from the bottome of my herte, ande beleue not that I am forgeuen for Chriſtes ſake, as is afore ſayde: all the preſtes in Engelonde ſaye I, nor yet the beare wolfe of ROME can forgeue me. Thus ye maye ſe where in conſyſtethe confeſſyon for the offence to God warde.

And as touching thy neighboure thou muſt reconſyle thy ſelfe to hym whome thou haſt offended, and make reſtytucyon to thy power: ande yf thou be not able to make recompēce with goodes, thou oughteſte to offre hym thy bodye. And euen as thou art bounde ſo to

do,

do, so is he bounde to shewe the mercy But thou thy dewtye, ande thus euerye neyghboure to reconsyle eche to other, is the ryght confessyon chaunsinge betwene bzethezn oz neighbozs, as apereth in Johan the. vii. chapter. ande in Mathew. the. vii. chapter.

Thou Bysshoppe, ande thou false Pzophete wylt say that it is ozdayned of GOD, ande wilt bzinge in chefely foz the, that Chzyste sent the tēne Lepers to the pzestes: Why-che serueth asmoche foz confession, whyche we make to a pzeste, as to laye an onyon to my lytle fynger foz the tothe ache. To you blynde guydes ỳ be ignozantly blynde speke I, and not to these that be willfully blinde: Let them be still blinde: yet I erhozte all chzistians to pzaye foz them that they

maye

maye see. But wilt thou kno-
we ẏ trewe causes why Chryst
sent those Lepers a boue all o-
ther whyche he healed, and no-
ne other to the prestes? reade
the. xiii. and the. xiiii. chapter
of Leui. ande there shalt thou
see that it was appoynted of
GOD, that no parson ones ha
uynge the lepprie, shuld come
amonge the congregacyon of
the whole, tyll he was clensed.
And for a certaīte that he shul-
de be fyrst whole, the prest had
the ouersyght, and kept hym
certayne dayes for a tryall, to
be sure that he was whole, be-
fore he wolde so admitte hym.
Ande when the prestes founde
hym whole in dede, then dede
they admitte him, after he had
offred ẏ oblaciō cōmaunded in
Moises law, to go abrod amōg
ẏ whole: ād for bicause Chryst
wold not breke ẏ law, but was
the

the fulfiller of the lawe, sent he them to the Prestes, not to shewe theyr sines (for they shewed none during the hole time of Moyses lawe) but for ẏ cause afore sayde. An other cause ẏ he sent thē was, that ẏ Prestes sclaūdred Christe, saying that he Blasphemed. Math. ix. Luc. v. Johā. v. Therfor Christ bad them offre the Oblacyon commaunded in Moyses lawe, for a wytnesse agaynst theyr infydelytie. For they of force must confesse that Chryst healed thē. For why: they admitted them for cleane ād receyued the Oblacion, and yet sclaundred they Chryst, so settinge them selues wythout all Excuse of theyre mooste worthye ande wilfull Dampnacyon.

Chryste ded not onely sende ẏ tēne Lepres, but also other Lepres that he healed. But let

them

them fynde that euer Chyriste sēt any other that he healed to the prestes, as ẏ sycke of ẏ palseye, the disealed of the blouddy flyxe, the possessed w̄ deuels ād soche other lyke, which not w̄stondynge ware siners as well as the lepers and had neade of remyssiō of their synne as well as they: Then let me die for it.

O ye Antychristes ye your selues maye see how lytle thys text of the Lepers serueth for aurycular cōfession. Woo be to youe ye wresters ād wrythers of Gods holy worde. I coulde bryng in as good auctoryte agaynste the rest of your wicked decrees, but I wyll defer it to the makyng of an other worke which shalbe shortly if the lord lende me lyfe. Yf not, I doubte not but he shal rayse other that shall accomplysh that which I haue begon. For doubte nott

but Godes chosē will with the
scrypture fyght agaynste your
wycked decrees, yea although
their bloud be shedde therfore.
Yea asmoche Ioie haue they to
set forthe the glorye of God, ād
to bryng theyr brethern to the
knowledge of your blynde er-
rours, ande to teache them the
waye to avoyde them, callinge
them to Chryst: Euen asmoche
Ioye, I saie, and with as free a
hert, as ye haue to rob Chryst
of hys honoure, geuing part to
hym, parte to the creatures by
hī created: yea ād moche more
then ye haue in mayntaynyge
of your kingdome in pompe ād
pride, & in shedig of the bloude
of innocentes. For we knowe
that ỹ Lord hath promised vs
none other rewarde ī thys life.
And ye haue made wonderous
goode prouysyon for the same.
FOR who soeuer shall preach
Chryst

Chryst or write Christ aright, he is incontynent in the net eyther of fellonie, treason, or hearesye, or in all thre. But at the grete daye of the Lorde, at the rysynge of all flesshe, ye generacion of Vipars, shall se that those shalbe foũde faythfull both, e to the Kyng of the body onely, and also to the Kynge of bothe bodye and soule. And then ye shall be found in deade, fellons, Traytours, ande Heretyques, both Agaynst GOD and man, ande soche wyll ye be so longe as ye possesse your inordynate RICHES that wycked Mã-mon.

GOD geue the KING an hert to take ẏ wicked Mammone frõ you, as he may rightfully e do wyth the Consent of the commones, by acte of Parlament, so that it may e be dysposed to GODES Glorye,

and ỹ commone welthe. As to take hī selfe a porcyō for a knowledg of obeysaunce, and for ỹ maītainyng of hys estate. The rest pollitiquely to be put vnto a cōmone welthe. Fyrst dystrybuted among all ỹ townes in Englōd ī sōmes accordīg to the quantyte & nombre of ỹ occupyars, where moste nead is. And all the townes to be bouūd to the kīg, ỹ his grace may haue ỹ money at hys neade to serue hī. And also a politique way taken for prouysyon for ỹ porze in euerye towne, wt some parte to ỹ mariages of yonge parsōs that lacke frēdes. Wayes ther are ynough, who so lusteth to studye for them.

Yet one thing wolde I wishe that all men wolde take you euen as ye are, that is euen lyke as the Uipar aboue all other beastes wormes or serpentes

is most

is moſt fulleſt of poiſon for certayne qualities in him: euenſo ye aboue all the mẽbres of Antichriſt, be ỹ moſte fulleſt of poiſon, ſwifteſt to ſhedde bloud, ỹ greateſt perſecuters of Chriſtes congregacion, yea, & ye haue euer done moſt myſchefe in ſhutting vp of Godes word frõ ỹ people, aboue al other knightes of ỹ romyſh churche. Well your wicked Mammõ, your inordinate riches was not of our heauenlie fathers plantynge, therfore it muſte vp by the rotes, with the riches of your other brethern of the Romyſhe churches or church malygnãt, which of late ware ryghtfully plucked vp.

If thou wilt reade ỹ ſtoryes of the thre kynges a foreſayd, thou wilt ſaie it is hyghe time to pull from thẽ ỹ wycked Mãmon. In ỹ ſame ſtories ye ſhall

see what knavery hath euer be-
ne practysed of ẏ Bysshoppes,
aboue all other Impes of An-
tychryst, as well agaynst ẏ Kī-
ges as Agaynst the preachers,
teachers, & writers of Christes
gospell, moste lyke vnto ẏ Vy-
par, as afore is sayde. Under-
stonde also what the propertye
of a Vipar is: she destroieth her
make or male in the concepcyō,
& the thige conceiued (I meane
the yonge in the lyttirynge or
forth bringyng) destroieth the
damme. So Bysshoppes who-
Kīgs mak Lordes of beggers:
be commōly the fyrste that pro
cure thē dyspleasure, as appe-
reth by ẏ storyes of these Kīgs
aforesayed. Yea they haue put
mo kyngs to troble then euer
came to light. For why it must
neades be trew ẏ Christ saieth
of them. The Chyldern of thys
worlde be wiser in theyr gene-
racyon,

racion, thē ẏ chylderne of lyght be in theyrs.

What thik ye of the northe? Surelye in my iudgement (I wyll speake no farther) but it was theyr owne inuencion, ād the Bysshoppes ware the very orygynall, grounde and efoundacyon of the same Insurectyon, vproare and tumulte. Well although Chryste dothe saie, ye be so wyse in youre generacion, yet maketh not it against these wordes, that your wysdome will proue folishnes. i. Cor. i. Whyche GOD graunte maye be shortlye, that the poreselye lambes maye preache ād teache the gospell, and that the rest which yet be without, may espie your dysceyte, ād fle from your dyrtye tradycyons, and e followe theyr owne shepherd, which so louinglie gaue his life for them.

I knowe ẏ Papystes ⁊ their flocke shal sclaũderously report that I am agaynste the Sacramẽt, which am dyrectlye ẇ it after Christes institucio, and full agaynste ẏ institucio of the Rome Bysshoppes, as ye shall perceiue yf ye marke ⁊ pondre my sẽtẽce aright. Or els they will say I ã ã anabaptist which opiniõs of thẽ ẏ are against the scriptur (as they haue diuerse) I vtterly abhorre, which opyniõs nead not her to be touched

Your old craft is also to sclaũder vs saynge we be causers of insurreccyõ: ĩ which poynt euẽ as I therin now shall shew my mĩd, so haue all those done which laboured ĩ ẏ vĩeyard, of whõ ye haue borned a great nõbre. I acknoweledge ⁊ geue to vnderstõd to all ẏ shall either read this my worke or heare it red, ẏ all kĩges ⁊ rulers haue theyr

aucth

aucthoꝛitye & powers of God,
ād they that reſiſte thē oꝛ thoſe
which of thē be ſent, reſyſt God
Rom. xiii. & ſo ſeaketh his own
dānaciō. Yea although a kyng
be a tyꝛaunt, we may not reſy-
ſte hym. Yea, ande although a
king ſhuld be ſo wicked to ma-
ke actes oꝛ lawes euē directly
agaynſt Gods lawes as dede
kīge Darius, Daniel. vi. Ande
alſo ỹ high pꝛeſtes & Phariſees
foꝛbiddig Peter & Johā to pꝛe
ach chꝛiſt Act. iiii. Yet may we
not wꝫ fiſt & ſwerd. &c. reſiſt thē
noꝛ be auēged of thē, no moꝛe
thē dede Daniel & ỹ other chil-
dꝛen reſiſt darius: oꝛ Johā and
Peter ỹ pꝛeſtes & phariſees: oꝛ
Chꝛyſte pylate. Mathe. xvi.

But gentle Reader marke, ỹ
euē as we may not reſiſt thē wꝫ
fiſt ſweard oꝛ weapō &c. bilt to
owꝛ dāpnacion, euen like wiſe
may we not obſerue theyꝛ wic-

ked

ked lawes, nor consẽt or agree vnto thẽ with hert or mouthe, vnder paine of ẏ selfe same dãp nacyon: but rather suffre deth, then eyther to resyste them bodely wyth strength of hande or consent & agree vnto their wicked lawes and actes in hert or mouthe, after the exãple of Daniell, CHRIST, ẏ Apostles, Prophetes, Martyres et cetr. And after the exãple of the mother with her seuẽ sõnes. Mach vi. Which example is wrytten for our learnig with many suche like.

And marke thys, that euẽ as all subiectes be bounde to the higher powers and to be ruled by them in all thigs, as lawes decrees ãd suche other grounded vpon scrypture, and not to resiste in paine of dãpnaciõ: So must the hyger powers be ruled by the scrypture and

make

make no lawes contrarie to ȳ
scrypture, in payne of like dãp-
nacyon vnto them. For that is
the onelye touchstone, whych
trieth all thynges, and whych
muste gouerne all thynges.

Thus I end my Lamenta-
cion, beseachyng God through
his sonne Jesus Christ, to dra-
we you from all your old Ido-
latrye, fornycacyon, ād aduou-
trye: from persecuting Christ
in his saintes, from your inor-
dynate couetousnes, ande
from youre euell suppressynge
of the pore. And geue you gra-
ce, that nowe at the last ye ma-
ye repente ande beleue the gos-
pell in embrasynge the same
sekynge GODES glorye o-
nelye and the commone welth,
as in tymes paste ye haue do-
ne youre owne: and dylygent-
die to prouide for the pore, whi-
che aboue all other thynges

shalbe

ſhalbe demaunded of you, at ȳ greate daie of the Lord, as afore is ſayde.

And thus doīg doubt not, but ȳ plages whych ye haue ryght fullie deſerued, God of his bottomeleſſe mercie wil turne thē from you, as he ded by ȳ Niniuites, whych repēted whē they ware warned by Jonas ȳ Prophete. Yf not loke for no leſſe plages then Jeruſalē & other Cityes had for their inyquitie.

Awake therfore and repent, ande turne to the Lorde yet in tyme, and he will turne to you. That graunt the Lorde of all Lordes and father of mercye. Amen.

The grace of God (through our Lorde Jeſus Chryſt) be wyth you all.

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